

The Bombay Guardian.

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WEEKLY REVIEW.

—**SUPERSTITION** a cause of crime. Under this heading a contemporary has taken from the Report of the Administration of the Madras Presidency for 1873-74, a number of illustrative cases. In the Golla caste, the birth of a female child on Wednesday is considered unlucky, and it would appear that the child is often made away with, to avert the apprehended misfortune. In some parts of the country a sick and destitute traveller is considered of evil augury to a village, and he is sent on from village to village, until death disposes of him. An instance is mentioned of a boy who died from the effects of having a string passed through his flesh, and thus dancing before an idol. A volume might be annually compiled of murders committed in India from superstitious motives. Many who are suspected of practising sorcery are killed.

—**THE** editor of the *Friend of India* believes, and believes rightly, that one who is fit to be an editor of a newspaper, may discourse freely on religious as well as on other topics. This of course will involve the necessity of certain qualifications in an editor, that have not generally been demanded. The editor of some of our papers would be utterly confounded by a question addressed to the *Friend of India*, as to the meaning of the wedding garment in Matt. xxii.; but the *Friend* is just as ready to speak on this subject as on any other. If we might be allowed to contribute something to the discussion we would say that while the parable teaches that sinners are to come just as they are, they are not to continue so. It is not an uncommon thing for the great man who gives a marriage supper in the East, to provide garments for his guests. In the parable the poor and miserable are brought in from the highways and hedges; but the marriage garment makes them all presentable. It is just another illustration of the fact that Christ came to save his people from their sins, and while procuring for them pardon and reconciliation, also gives them a new heart. They become branches in the true vine. The man who had not on a wedding garment, thought his own clothes good enough, and represents a goodly number who profess to believe on Christ without giving up self-trust. Self-guided and failing to have the help of Christ, they naturally continue to bring forth bad fruit. We were asked the other day why there was only one such in the parable; and we made answer that the lesson was just as effectively taught as though many had been mentioned.

—**"A BROTHER IN THE LORD"** writes us again asking "how the destinies of a thousand worlds may be affected by what has taken place on our globe." We have no information on the subject. What we submitted was a speculation; and its reasonableness appears from the fact that God is one, his government is one, his aim in creation one. The same laws of matter control all parts of the material universe; the same moral laws in substance must govern all moral creatures; beings from other worlds, good and evil, have had access to this world of ours; and it would be strange indeed if the results of a great moral problem worked out in one world, could not be made available for others. The most distant star in the universe in material rapport with this globe of ours, and when mankind have come into harmonious union with God it is probable that they will find themselves in spiritual rapport with the thousands of

other worlds—which we suppose to exist. As we have not much time or taste for mere speculations, even though reasonable, and find the solid facts of every day sufficient for the day, we take the liberty of dismissing this subject.

—**FOR** some thousands of years men have been studying navigation and improving the art of ship-building. But there is a Captain Webb that turns his back on all the facilities thus afforded and swims from country to country. He is nearly 6,000 years behind the rest of the world. The telegraph informs us that he has just swum from Dover to Calais, taking 22 hours for it. The *Bessemer* ship is a failure; Captain Webb's expedient will hardly be accepted in its place. The list of wrecks annually published is frightful enough; still, a successful voyage is not an impossibility.

—**THE** remarks of Mr. Justice Brett in pronouncing sentence on Colonel Baker, deserve the attention of educated Natives, for the manly and fearless way in which he set forth his convictions. Many Europeans too might profit by reading them. *Swinburne* and *Vanity Fair* have not all things their own way, as yet.

—**THE** *Bengal Magazine* notices the existence in our educated youth, of a hankering after Representative Government, but expresses the opinion that "we are not yet prepared to govern ourselves." The tone of an influential portion of the Native Press in speaking of the action of Government in regard to Baroda, has effectually served to dispel the idea in our own mind that the time was near when this country could be governed representatively. While Native iniquity is preferred to foreign justice, Representative Government is not what is wanted. The great curse of this country is subservience to caste, the inability of individuals to think and act for themselves. This it is that causes idolatry, infant-marriages, perpetual widowhood and other monstrous usages, to retain their hold. The god that is worshipped above all gods is public opinion, by which we mean the opinion of the caste or class or sect to which a man may belong. The idea that 'the English are between us and our true welfare,' took possession of the minds of Bengal sepoys in 1857, and we can understand how it should do so in their case; but that it should get possession of the minds of those who know something of history seems very strange and very ominous. There is but one solution of all the problems of the case, and that is one that nobody cares to look at. We mean such a revival of pure religion and undefiled among professing Christians, as would cause them to love the people of this country and give them in their own consecrated lives the evidence that Jesus is a living and a mighty Saviour; a revival that would bring back the apostolic standard: "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." And thus to shine without any offensive display of superiority, but with special care to show that Christianity is extra-national to England, a gift of God to all nations, a way of salvation that puts all men in the dust and God alone upon the throne. One of the greatest hindrances to the spread of Christianity is the impression that it is just another form of European pride, and half the work of the missionary is in endeavouring to counteract this impression. We should mention that in the same number of the *Bengal Magazine* is an article on the

British Raj, in which very different sentiments are advocated. The writer says, "The Mahomedan supremacy was never as paramount and as withering in its effects as the present domination, and there were openings to Native talent which we now in vain pray for." We have not so read history.

—**THROUGH** an oversight, we omitted last week to acknowledge receipt of the July number of the *Indian Evangelical Review*. We observe that it is now printed in Bombay, at the Education Society's Press, and makes a very handsome appearance. This number has an article on the Brahma Samaj; one on Indian Missions compared with Apostolic; one on the Atonement; one on Sacrificial Terms; another on Sacrifices, Jewish and Hindoo; besides others on important subjects.

—**PROFESSOR** Godet in his Commentary on St. Luke, and Mr. McClellan in his work on the New Testament, assign a high position to the Textus Receptus in contrast with the critical edition of the New Testament by Professor Tischendorf. We believe the progress of research will furnish evidence that there has been too great a readiness to trust in the Sinaitic and Vatican codices.

—**THE** *Bombay Gazette* hears by telegraph that Mr. Wade has been insulted and thwarted at Peking, and has telegraphed for instructions and more troops. He bore the ultimatum of the British Government regarding the murder of Captain Margary.

—**ARCHDEACON** DENISON, speaking of Mr. Greg's "Rocks Ahead," says:

"It is not all, or nearly all, the 'high intelligence' of this or any other part of Christendom which is 'unbelieving.' No doubt—for the greater the gift the greater the trial—the men of 'high intelligence' are most exposed to fall before 'the pride of life.' But they do not always fall. There are certainly a good many bad enough cases in our time. But then this is nothing new. But, if it were true that all the 'high intelligence' of this or any other people will have a new religion, because the old religion is beyond its grasp: because it cannot 'understand,' and so is too proud to submit itself to the Religion of the Bible—if, I say, it were true, which it is not, does it make Revelation untrue because the wisdom of the world says it is untrue? nay, is it not the strongest testimony to its truth that 'the world' can give? The men of 'the high intelligence' are, it would seem, wiser than God; and, to please them, Christianity is to begin anew in its nineteenth century."

I thank thee, oh Father, Lord of heaven and earth (said the Founder of Christianity) that thou hast hid these things from the wise and prudent and revealed them unto babes.

—**WE** have seen a circular letter addressed to the Native Gentlemen of Bombay, signed by Mrs. Park and Miss Ashley, of the American Mission, offering to conduct a school for married ladies and widows of the higher classes, and suggesting that the gentlemen should aid them by supplying the means of renting a good room in a desirable locality. Instruction to be given for two hours daily. We wish the enterprise the best speed.

"There are lots of people who need to be unconverted before they are converted—to have the rubbish they have built up themselves pulled down before Christ can begin. Suppose you have some ground, and it has an old ramshackle building on it. You have to get that out of the way. There are plenty of people who have a good-for-nothing conversion that wants sweeping away before God can do anything with them. Do pray to the Lord in this way, 'Lord, I beseech thee, save me from my sin. Let me have a faith which works, not a faith that sends me to sleep; not a faith which gives me a dose of opium, and says, 'There, your conscience was like an aching tooth, and would not stop aching, but I have stopped it.' Now ask the Lord to extract that which causes pain, to take away that which causes the mischief; not to give you quietness for a time. Ask for a right spirit and a new heart. . . . True, real, childlike, simple faith in Jesus Christ saves us because it works by love."

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MOSES AND HIS CHOICE.

MOSES, we are told chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. The people of God were bond-slaves, despised and down-trodden, at the very bottom of the social scale. To men who are accustomed to look only at the things of this life, it seems madness to make such an exchange for any consideration whatever. If a person in high position were even like Naaman, a leper, and were offered health on condition that he should descend to this social plane, he would reject it. If a king were haunted day and night with tormenting fears, and were offered peace of mind on the same condition, he would reject it. But when a man is asked to make such an exchange, simply that he may obtain the favour of God and in the world to come, glory, honour, and immortality, he laughs you to scorn. Moses had been brought up as an Egyptian, as the son of Pharaoh's daughter, and was versed in all the wisdom of the Egyptians; magnificent prospects were opening before him. Egyptian wisdom would have said to him, Now, even if you wish to be helpful to the despised Israelites, the best way is for the present to turn your back upon them and give no intimation that you are connected with them; then, when you are firmly seated in power, you can show kindness to them and relieve them of their heavy burdens, and very likely in the end, you may even be able to emancipate them and send them out of the country; yes, you might even lead an Egyptian army to Palestine and subdue the people there and make the country over to the Israelites. God could no doubt have used Moses in this way, if He had been so minded, but then some of the great ends proposed by him would have been unattained, for instance, the recognition by the Israelites that it was absolutely the power of God that had made them a nation. But we can see how very plausible and attractive such a scheme would appear in the eyes of the youthful Moses. But he was in the school of God, and was led to see that he must identify himself with the Israelites and turn his back on the honours and pleasures of Egypt, if he would have the guidance of God. He went among the Israelites, and was there a witness to an outrageous act of oppression on the part of an Egyptian toward an Israelite. His feelings boiled within him at the injustice and cruelty, and he resolved to let the oppressed Israelites see that he sympathized with them; he interposed on behalf of the assaulted Hebrew, and in the struggle that ensued he killed the Egyptian. 'He thought that his brethren would have known how that God would deliver them by him;' he had given them the signal to arise, flock around him and put themselves under his guidance. "He chose to suffer affliction with the people of God rather than enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt." Noble choice! but what shall we say now, if after making the stupendous sacrifices involved in this choice, even the other the meaner alternative should be withheld from him, and he should not even be allowed to suffer affliction with the people of God? What! is it possible that after turning his back on so much grandeur, and consenting to be identified with a herd of slaves, God will deny him even the confidence of these slaves? Will God subject the faith of his servant to so severe an ordeal as this? It is very wonderful; we should have thought it incredible; yet this is the very thing that God did. Moses had been sustained by the assurance that God would be with him in that narrow and humiliating path, and give him the gratitude and devotion of the wretched people on whose behalf he had forsaken the grandeur of Pharaoh's court. But instead of this, he meets with distrust and reproach. He sees two Israelites contending with one another, and seeks to come in as a peace maker; but one of them says, Will you kill me as you did

that Egyptian yesterday? Who made thee a prince and a judge over us? Nor does any one come forward to rebuke the man who thus speaks. This is the response made to his self-sacrificing offer. The people are slaves indeed, since they are incapable of striking a blow for their own freedom. Moses has taken a decisive step; has publicly committed himself to the side of the Israelites as against the Egyptians; the bridge is broken down behind him; and as the Israelites themselves discard him, he has to become a fugitive and leave the country. Instead of suffering affliction with the people of God, he buries himself in the Arabian wilderness, and forty years are spent in exile among foreigners.

Thus, when our faith seems to have gained the victory over all conceivable difficulties, when we have cast the die and accepted what appears to be God's offer, we may even then find that that offer is withheld, and faith is confronted by a trial never thought of. Isaac was the reward of faith, yet a time came when even this very reward had to be laid at the feet of God. A servant of the Lord Jesus, entering upon the ministry finds appreciative audiences, and the word preached takes effect in many hearts; a glorious field of usefulness seems opening before him; but the claims of foreign missions present themselves, and he hears a voice bidding him leave all that is dear to him, at the very time when it is dearest, and go to some foreign shore to preach the Gospel to idolaters. The struggle is very severe; but the thought of the happiness of being permitted to bring some heathen souls from their deep darkness into the light and liberty of the children of God, sustains him and he decides to become an exile from his country and friends. But what now if he should find that he has exchanged the blissful work of bringing souls to Christ, for a fruitless ministry on a foreign shore? The contempt, the opposition, the privation, all this he was prepared for; but to labour on for many years without a single conversion, here indeed is a trial of faith. Many have failed at this point, whose faith was successful on all preliminary fields.

It all came right in the end, with Moses; righter than it could have been in any other way. He became the meekest of men, as it was fitting that he should be who was to give laws to God's people for fifteen centuries. The Israelites found out their wretchedness and their need, and were prepared to hail Moses when he came from the desert with God's Commission. See Heb. x. 36 and xi. 31.

FRIENDLY WORDS TO ROMANISTS.—VII.

WHAT do we learn concerning the Lord's Supper in the New Testament? When we wish to learn the true character of an institution, it is a great thing to be able to go back at once to the very beginning of it, and to learn from the institutor himself what he designed by it. For instance, if we wish to know the true significance and right observance of the Passover, it facilitates matters wonderfully to be able to refer to the writings that tell us on what occasion this religious meal was first instituted, and what was intended by it. Thus in the 12th chapter of Exodus we have an account of the origin of this institution, in the words of God himself, declaring particularly how and when the paschal lamb was to be chosen, when and where to be slain, what was to be done with the blood, what with the flesh, when it was to be eaten and with what accompaniments, and what objects were to be thus secured. By the sprinkling of the blood upon the door posts (on the occasion of its first celebration) the families of the Israelites were spared the doom that came upon the Egyptians; it was a means of deliverance. It was thus of the nature of a covenant with God; a declaration on the part of the Israelites of their dependence on God for life, and of their devotion to him, and a declaration on the part of Jehovah of his purpose to be their God and secure their salvation. After the command regarding it, we have these words:

"And when your children shall say unto you, What is

the meaning of this service? You shall say to them, It is the victim of the passage of the Lord, when he passed over the houses of the children of Israel in Egypt, striking the Egyptians and saving your houses." xii. 26, 27.

Thus it was commemorative of the deliverance of the Israelites (not from the Egyptians, but) from the hand of the destroying angel. There was involved in it the recognition of their own sinfulness and unworthiness, which made this sacrifice necessary; an acknowledgement that as far as any goodness of their own was concerned, they were just as obnoxious to the wrath of God as the Egyptians were; they were saved by grace. Like all the rest of the sacrificial services, it looked forward to the Lamb of God that taketh away the sin of the world, to Jesus our Passover, (John I, 1 Cor. 5, 7.)

It was while the apostles were with Jesus celebrating the Passover in an upper chamber of Jerusalem, the night before his crucifixion, that our Saviour took bread, blessed and brake it and gave to the disciples, saying, "Take, eat, this is my body which is broken for you; this do in remembrance of me." And taking the chalice he gave thanks, and gave to them, saying, Drink ye all of this; for this is my blood of the new testament which shall be shed for many unto remission of sins." The Douay edition has, in 1 Cor. xi, "my body which shall be delivered for you; this do for the commemoration of me." The chalice or cup was that which was used at the Passover meal, and the only intimation of its contents, is given in Matt. xxvi. 29 where Jesus calls it 'the fruit of the vine.'

The Lord's Supper evidently came in the place of the Passover, and is designed to be a commemoration of the higher salvation wrought out by Jesus on the cross for mankind. In the Passover there was the death of a victim, a separate one for each family, the shedding and sprinkling of blood, the eating of the flesh of the myriads of lambs slain and cooked. In the new rite there is the breaking and eating of bread and the drinking from a common cup. Jesus says: "This is my blood of the new testament which shall be shed for many for the remission of sins." The Greek word rendered *testament* is the one commonly rendered *covenant*. In ancient times covenants were ratified by the blood of a victim slain. The blood of Christ atones for the sin of mankind; and he who, abandoning self-trust, looks to Christ alone for reconciliation with God and remission of sins, obtains it. We could fill columns with passages of Scripture showing that it is this act of faith in a crucified and risen Saviour that obtains for us eternal life. They who have obtained life by faith in Christ, are they who should commemorate his death by partaking of the appointed symbols.

But we are told that "my body" means literally "my body," and that the believing communicant really eats the body and drinks the blood of Jesus. But the Scriptures strictly forbid the drinking of blood; even the New Testament does, see Acts xv. 29. And Paul after having described the institution, speaks of the bread as still bread.

"Let a man prove himself and so let him eat of that bread and drink of the chalice."

What is eaten is bread. It represents to us the death of Jesus. What possible good could it do any one to eat the body and drink the blood of Christ? Our Lord, in Mark vii. 15, 19, talking with the Pharisees, says:

"There is nothing from without a man, entering into him, that can defile him. Because it entereth not into his heart, but goeth into the belly."

Now if nothing from without can defile a man because it goes into the belly and not into the heart, it is evident that nothing a man eats can purify him. "Sanctify them through the truth," said Jesus. But does he not say "my body"? Well, that very evening he said to his disciples, I am the Vine. On one occasion he said, the water that I shall give shall be in the believer a well of water springing up to everlasting life. On another, If any man thirst let him come unto me and drink, and out of his belly shall flow rivers of living water. Christ is said to have been that spiritual Rock that followed the Israelites through the wil-

derness. The language of our Lord is highly figurative. On one occasion he said to the disciples, Beware ye of the leaven of the Pharisees. They in their simplicity, took him literally, and thought he was finding fault with them for not having brought bread for themselves. Our Lord was very greatly displeased with them, and administered a stinging rebuke. See Mark viii. 17-21.

But, some one will say, does not Jesus use language that favours the literal interpretation in John vi? Does he not say: "He that eateth my flesh and drinketh my blood, hath everlasting life." Yes, he says this, and the Jews, taking him literally, were very much offended. He puts it even stronger: "Except ye eat the flesh of the Son of man and drink his blood, you shall not have life in you." According to this, if taken literally, the penitent thief was not saved, and all who have died without both eating the flesh of Jesus and drinking his blood, were not saved. But any one, who reads the whole discourse, can see the true meaning. The Jews sought Christ for what he could give them; as Moses gave the Israelites manna, so they would have Jesus supply their daily need. But he says, "I am the bread of life, I came not to give bread, but to be the life of the world; he that believeth on me, hath everlasting life." Over and over he shows that life is in him, and is available by faith. He intimates plainly that he is to die for men, and that through his death life is to come to believers. He distinctly says: The flesh profiteth nothing, the words I have spoken are spirit and life. This is the word of God that ye believe on him whom he hath sent. We would beg our readers to read the whole chapter carefully through. The flesh spoken of is the flesh of the Son of man; the body of Christ is the body of his humanity; a body like ours, save that it was wholly consecrated to the will of God; sustained by the same sort of food that we eat, and daily wasting as ours. It was a finite body. It was not a glorified body.

No, the grand truth is that Christ himself becomes ours when we believe upon him. "He that hath the Son of God hath life; he that hath not the Son of God hath not life." It is not the body of Jesus I want; it is Jesus himself. He gave himself for me, suffering in his flesh for my sins; but the physical suffering was the least of what he underwent in making an atonement for mankind. "Lo, I am with you always even unto the end of the world."

NOTICE.

The Rev. R. Stothert will D. V. deliver a Lecture on Causes in the Free General Assembly's Institution, Khetwady, this evening at 8 p. m.
The Rev. D. Macpherson will preside.

Epitome of News.

SATURDAY, AUGUST 21.

—Nearly 100 artificers of H. M.'s Dockyard struck work yesterday morning owing to the imposition of extra hours of work without extra pay.

—The two European passengers in the late railway accident at Kutni had a most miraculous escape. Their carriage was thrown on the top of another carriage, and they were pitched out on either side, the bottom and sides of the carriage simultaneously giving way, and the roof collapsing.

MONDAY, AUGUST 23.

—The Marquis of Salisbury sent Professor Max Muller, a cheque for £2000, on the publication of the last volume of the Rig-Veda.

—A native merchant of Madras, who lately suffered from acute pains in his chest, made a vow that should he recover, he would present a pair of legs made of gold and set with precious stones, to the dol in the temple of Thurulcondum near Chingleputt, and having recovered, he fulfilled his promise, and the offering was carried in procession on the night of Thursday last through several of the native streets in Black Town previous to its being handed over to the priest in charge of the temple. The value of the pair of legs is Rs. 2,000.

—The Herzegovina is a part of Bosnia—a district of the ancient Lower Pannonia and the most westerly province of Turkey in Europe. It lies to the north of Montenegro. Bosnia, which also comprises Bosnia proper and Turkish Croatia, is situated between lat. 42° 30' and 45° 15' N., and long. 15° 40' and 21° 2' E., having N. W. and N. the Austrian provinces of Croatia and Slavonia, E. Servia, and S. and W. Albania and Austrian Dalmatia, the latter separating it from the Adriatic. The area is estimated at 20,000 square miles. There are about one million of inhabitants, of whom half are Muhammadans by religion. According to race they are chiefly divided into Turks (about a quarter of a million); Bosniaks, 350,000 (of whom a majority belong to the Greek Church); Servians, 120,000; and Croats 40,000 and Morlachians (who are Roman Catholics), 5,000.

—Home paper:—The other day at Brentford, a clerk named Roote, convicted of swearing in the streets—the penalty for which, under an Act of George II., is 1s. per oath for a day labourer, common soldier or common sailor; 2s. for every other person under the degree of a gentleman; and 5s. for all of or above that degree—claimed to be a gentleman, and insisted on paying the highest penalty.

—We find the following in the *Times of India*: "The Valia Coil Thampooran now under arrest is the Consort of the Senior Rane of Travancore, and hence the nephew-in-law of the H. H. the Maharajah. He is a thorough scholar in English, Sanscrit and Malayalam, a good shikarry, a clever cricketer, and a perfect gentleman. He was the favourite of the Royal household, and the hero of the people at large. H. H. the Maharajah, always a patron of learning and merits, treated him with the greatest kindness, and even used to consult him on important State matters. While thus in the height of his glory and favour he fell into the clutches of some vile, intriguing clique, by whose siren voice he grew ungrateful, disloyal, and impertinent, and went so far as to cast a slur on the acts of the Maharajah, who with his characteristic magnanimity forgave his folly, which was mistaken by the delinquent for fear and regard, and plunging anew into all sorts of peculiarities against his sovereign lord, he had at last the audacity to address an anonymous letter to the British Resident accusing the Maharajah of some heinous offence. It was at once clearly ascertained by the shrewdness and sagacity of the Dewan, that the Valia Coil Thampooran was the author of the letter. He was at once accused of high treason, and with the sanction of the Madras Government, he was arrested and sent to Alleppy, where he is now lodged as a State prisoner."

TUESDAY, AUGUST 24.

—The ship *Narval*, lately arrived at Calcutta, picked up a man who had dropped overboard from the ship *West Riding*, and who had been eleven hours in the water.

—*Overland China Mail*:—An ultimatum has been sent by Mr. Wade to the Chinese authorities respecting the Margary murder. The terms are said to be very stringent.—It is announced that steps will be taken to clear up most of the outstanding differences with the native Government. The opening of Kiungchow and the establishment of Consulates and Legations in foreign countries are amongst the subjects named to be dealt with.—Hankow has again been threatened with a flood; the water is now subsiding but the river is still unusually high, viz., 44 feet 8 inches.—It is stated that the man for whose murder an engineer named Fawcett was recently tried at Chefoo is still alive.—Fresh attacks on foreigners are reported from Peking. Mr. Wade and Mr. Mayers have returned thither, and it is supposed that satisfaction will be obtained.—The rebels near Newchwang have been defeated and have retired from the neighbourhood.—Dr. Macartney has resigned the management of the Nanking Arsenal.—Dr. Elmore, the Peruvian envoy to exchange the ratifications of the treaty with China, has reached Tientsin. It is said that Li Hung Chang has refused to allow him to proceed to the Capital until he gives a guarantee with regard to the treatment of Chinese coolies in Peru.—An absurd placard of an unfriendly nature to foreigners has been extensively posted at Peking. It states that the "Ruler of the great divisions of the north and south, because of the impurity of Jesus' principles concerning marriage * * * brought him to Shangti, and Shangti punished Jesus, sentencing him to tasks in expiation of his crime."—The Imperialist forces in Formosa are said to be in a state of utter demoralization.

—With reference to some remarks in our last issue a correspondent of the *Bombay Statesman* says: "As I have for some time taken an interest in the Bandora Convent and Orphanage and felt sure from what I knew of its inmates that nothing could be

said against them, I made enquiry and learned that the following are the facts: About 4 or 5 years ago, a lady arrived there in charge of Miss Cosserat who was suffering from some mental derangement, and requested the Lady Superior to allow her and her charge to stay with them for a few days, as the steamer in which they had taken their passages for Europe was not ready to sail. The request was complied with and the two ladies remained at the Convent as guests for 8 days, when the steamer being ready they sailed in it. During the stay of the ladies every kindness that was in the power of the Lady Superior and the sisters was shown and this had such an effect on Miss Cosserat that she was much grieved at having to leave them."

—*Lucknow Witness*: "Calcutta, and with it all Bengal, has been happily delivered from most of the gambling schemes which were recently brought before the public, the authorities having peremptorily put a stop to the illegal business. We regret, however, to learn that an inconsistent exception has been made in the case of the pious gambling conducted by the Catholic priests for Church purposes. Raffles are still allowed under the auspices of the Fathers, and are all the more pernicious because brought before the public with the sanction of a so-called religion."

"A meeting was held at the Soldiers' Chapel, Secunderabad, on the 24th of July for the purpose of bidding farewell to Private Thomas Allen of the 76th Regiment who had purchased his discharge. The high esteem in which he was held by the Christian soldiers of the Regiment was marked by the presentation of a large Family Bible and a Photograph containing the pictures of the members of the Fellowship Band with which he was connected."

—Five months' sales of Bengal opium and four months' duty on Malwa opium have produced an actual revenue of £3,144,819 as against an estimate of £2,977,495.

—The great banyan tree in the Botanical Garden near Calcutta now covers an area of ground 800 feet in circumference, its trunk girths 51 feet, and from its branches no fewer than 170 aerial roots are sent down to the ground.

WEDNESDAY, AUGUST 25.

—The Total Abstinence Society of the 2nd Queen's at Satara, numbers 65 members.

—The line on the Bhore Ghaut has been so far cleared that one road is now available for the passage of trains. The single line was opened yesterday for traffic.

—The well known son, by name Elyange, of the late Tamil poet Annaviar, has arrived in Madras from his native country of Tanjore for the purpose of publicly reciting passages from Scripture and singing Tamil lyrics. His first appearance was on Friday evening last at the Church Mission school room, where a large number of native Christians assembled to hear him.

—The School-children of Bombay are to have an entertainment on the Esplanade at the time of the Prince's visit. The sailors are also to have a jolly time.

—The Dockyard employes who struck, have decided to return to their work.

—A judicial separation between Mr. Michael De Ga and his wife, has been decreed.

—*Advance*: "Poor Robert Dale Owen! A more gentle and philanthropic spirit than his it would be hard to find; but the witchery, the illusions, delusions and trickeries of spiritualism have at last wrecked his intellect. He has been taken to an asylum for the insane. The "Katie King" humbug and its ignominious exposure gave the finishing stroke that upset his reason."

—The dispute about the title of Rev. on a tombstone, leads the *Advance* to say this: A trifle may gain importance from its circumstances and relations. A spark, falling into water or upon the ground, instantly dies; falling upon gunpowder, it produces an explosion which shakes a city. This vexatious trifle about the term "Reverend," is in itself a matter for laughter; but taken as the index of a narrow-minded, legal denial of the ministerial standing of all non-Episcopal ministers, it means more than will be allowed to stand unchallenged. The great struggle in that same church, which resulted in the Non-Conformist or Puritan schism, was over vestments and minute ceremonies, which in themselves were the minima of religion, the mint, anise and cummin of worship. But when made symbols of false doctrine, and forced upon reluctant consciences, they became the occasion of a spiritual revolution, the end of which is not yet. And so this question about a title on a tombstone is sufficient to bring out the bigotry of High Churchism, in a vain endeavour to gain for it a legal indorsement. This calls for

resistance on the part of Non-conformists, and there can be no doubt that the final decision will recognize the parity, in the respect questioned, of the ministers of all Christian denominations. The capacity for blundering, of the High Churchmen, on both sides of the Atlantic, is something wonderful. If there is any disputed point which it is wise not to raise, they are sure to seize upon it, and make an issue from which they cannot back down, and on which they are sure to be defeated before the public. The result in this country has been the organization of the Reformed Episcopal Church; while in England the effect has been, to keep the Established Church in perpetual agitation, and to bring it into a kind of popular contempt, which paves the way to ultimate disestablishment.

—*Overland Mail*, August 6th: Messrs. Moody and Sankey left Liverpool for America by the mail steamer *Spain*, on Aug. 4. A number of friends escorted them on board, and upwards of a thousand spectators witnessed the departure of the steamer. Two farewell meetings were held in Liverpool on the previous day, both of which were very crowded and sympathetic. A conference was also held at which addresses were delivered mainly of counsel and encouragement to young converts. Mr. Moody delivered a farewell address, and Mr. Sankey sang a farewell song to the tune of "Home, sweet Home."

Mr. Moody dwelt upon the importance of unity among Christians, upon the desirability of establishing young men's Christian associations as the nucleus of united prayer and evangelistic effort; upon the necessity of constant watchfulness on the part of converts, and upon the extreme importance of eschewing strong drink. The quickest way to close the public-houses was not to go into them. It was a "hellish traffic." He would advise publicans to "get out of it," as Lot got out of Sodom. At the close of his address Mr. Moody offered prayer, during which many of the audience were much affected.

The incumbents' protest against the title "Rev." is now supported by Dr. Phillimore of the Court of Arches. He says "Ditto" to his son in opinion, but advances new reasons—reasons which, if not so open to objection as those of Mr. Phillimore of the Consistory Court, are none the less noticeable. Dr. Phillimore's argument is that the incumbent may object to any tombstone; that the graveyard is his property; interment is all that can be claimed; the right of pasturage is the incumbent's in perpetuity; and he can object to anything that interferes with feeding his sheep. Gravestones do interfere with grazing. The incumbent can, therefore, object to any and all of them, and the incumbent of Owston Ferry cannot be called upon to sanction the Rev. Mr. Keet's tombstone. So rules Dr. Phillimore. That there is in this view of churchyards a remarkable step from the grave to the ridiculous does not appear to have crossed the mind of the profound Dean of Arches. Notice of a further appeal is given. The legal opinion of Dr. Phillimore will not, however, be lost. It will probably be considered a valuable contribution to the problem of the Burials Bill, which at some future day will be sure to come up again for consideration.

—The following is the sentence pronounced by Mr. Justice Brett on Colonel Baker: "When the story of this case was first published, a thrill as of dishonour went through the country. When it was heard that a young and innocent girl, travelling by the ordinary conveyance, had been obliged to risk her life in order to save herself from gross outrage, every part of society, every household felt as if it had received a personal injury; and when the country heard that her assailant was a gentleman, and a soldier, and an officer, and an officer high in command, it felt fear, and horror, and, I think I may add, disgust. Nevertheless, you have had what everybody must admit to have been a calm and dispassionate trial; and that the jury, of whom some fear was expressed, have known how to discriminate between the charges made against you. They have most honestly, most fearlessly, most properly absolved you from the heaviest part of the charge, though they have found you guilty of that of which no one can doubt you to be guilty. As to the young lady, I have heard it said that she ought not to have remained so long in a railway carriage alone with a man; but it seems to me that this suggests a state of society in this country which, happily, does not exist in any part of it. It seems to suggest that a defenceless woman in a public conveyance in this country, if she is alone in a railway carriage with a man, may expect to suffer some outrage from him. It is not true of any part of society, from the highest to the lowest. There may be now and then a man who gives way to passion, but it is not characteristic of this country, and I wholly deny that there is any-

thing wrong in a woman, however young, being alone in a railway carriage with a man who appears to be respectable and treats her with respect. But if it were otherwise, the arm of the law would be outstretched with vigour to put down such a state of things. It is in general true that a woman, however unprotected, is safe. It has been further suggested that the young lady was wrong in entering into prolonged conversation with one who was a stranger to her. But I cannot agree to that, and it seems to me that it suggests rather a prurient fear than a feeling of self-respect and safety which every innocent woman in this country possesses. It may be suggested that the libertine outrage which you have committed upon her has defiled her. But I say it has not, and that she walks out of this court as pure and as innocent as ever she was, and as undefiled as ever she was—nay, more, that the courage and spirit she displayed have added a new ray of glory to her youth, her innocence, and her beauty! (A burst of applause.) With regard to you, when I say that you were not only in the rank of a gentleman, but an officer high in command, it implies that, of all who were in that train, you were the last who might have been expected to assail her; and it might rather have been expected that you would do anything to defend a defenceless woman. And I say it advisedly, that even if a girl so young had conducted herself with imprudence and indiscretion, it was for you, as so much older, to have protected her, if necessary, against herself. But there is nothing from the first to the last in her conduct which can palliate or excuse in the slightest degree that dishonourable thing which you have committed. For the crime itself there is no palliation. It is, when I think of her and think of you—think of all the circumstances—the crime itself appears as bad as such a crime could possibly be. But there are circumstances which I am bound to take into consideration in the discharge of my duty, and these are the high character you have received, and the probability that this was a sudden outbreak of wickedness in you. You have attained a high rank and a high reputation. I cannot forget that for your brilliant services your country is indebted to you. I therefore have to treat this case as one of a wicked outrage which I must call cowardly and dishonourable, and which you must all your life feel to have been so, and as a sudden outbreak of wickedness in a man who has up to this time borne a high character, and has served his country well. In those circumstances I wish to spare you the physical degradation, which would probably be to you a torture, which would prevent you hereafter retrieving your character, in the hope that at some distant day you may be allowed—by some brilliant service of which you are so well capable—to wipe out the injury you have done to yourself, and the dishonour you have done to your country. Yet I must pass a severe sentence upon you, and that sentence is—that you be imprisoned for twelve months in the common gaol, that you pay a fine of 500*l.*, and be imprisoned until you have paid it, and that you also pay all the costs of this prosecution, and be further imprisoned for three months until they are paid."

THURSDAY, AUGUST 26.

—The *Mongolia* with English Mails left Aden for Bombay, yesterday at 2-30 p.m.

—The Vaccination Department of this Presidency for last year, report the largest amount of work done in a year.

—Mr. Oliphant is said to have been seriously hurt by the throw from his horse in Poona.

—The deposed Bishop of Paderborn, for some time interned at Wesel, escaped August 3 from his place of confinement. He has left a letter, addressed to the provincial governor, in which he states that the duty of self-preservation has been his chief motive for attempting an escape. He at the same time impugns the validity of the sentence of deposition and internment passed upon him by the secular law court, basing his objections on principles of canon law. The Bishop undertakes to resume his episcopal duties if a free choice of residence is allowed him. The Berlin correspondent of the *Post* says that as the Bishop is sure to have sought safety across the frontier, probably in Holland or Belgium, diplomatic complications are apprehended in consequence of his escape.

—In consequence of the refusal of the crew of the ship *Sunbeam* in Plymouth Sound, to sail in her, she was examined by the trade surveyor, who pronounced as follows: "The Jibboom is rotten, the plank under the top rail by the port cathead is rotten, and the caulking bad; the bitts for the main stays and main-topmast stays on the port side are completely gone, to the great danger of the mainmast. The deck-house for the crew is in a bad condition; the mizen-mast has

been properly tongued, but, not being wedged in, the partners are very unsafe; the caulking around the starboard bow is bad; the running rigging is bad; and there is only a small quantity of spars and rope on board. The sails are old and require overhauling; the boats are badly found."

—*Deccan Herald*: "The timely essays and lectures condemning idolatry, given lately in the City of Poona by the renowned Pundit Dyanund Saras-wattce Swamee of Benares, have taken very great effect amongst the Deccan Brahmins, and several educated men have changed their minds. We hear that one of the Brahmins (a friend of *Hari*) entered in disguise the temple of Rama in the Cusba Peit and took away the images of the god *Ganputtee* and the goddess *Aukhillia* and having broken them into pieces, cleverly threw the idols into a filthy gutter opposite the *Mundee* of Bulwant Rao, where they were found last week. The young and well educated Brahmins of the Deccan have now a good work before them and much to learn from this most learned Pundit of the sacred city."

—A prisoner brought to the Girgaum Police Court, to meet a charge of theft, attacked two of the detective police with a knife, stabbing them and cutting others. He was secured.

—*The Indian Statesman*: "The quiet way in which we take the loss caused by the fall in the price of silver seems very strange, when we think of the fuss made about the Income Tax. That cess was never more than four per cent., the money was wanted by the State at the time, and it was taken from all alike. The loss we now feel is ten per cent., the State rather shares in it than gains by it, and it falls only on certain classes, that is those who have fixed incomes. And yet how people cried out against the tax. A stranger might have thought that the whole country was being reduced to beggary. And now, with a far greater grievance to complain of, the same persons remain silent and inactive. They thought it ruinous to pay four per cent. to the tax-gatherer, but they let the mint muddle away ten per cent. of their incomes without making the slightest objection."

"The great cause of this apathy is ignorance. We see that prices have risen, and that when we remit to other countries we have to bear a heavy loss on exchange, but we do not all understand why this is so. And yet the matter is simple and plain enough. A rupee is worth exactly what it costs to make. When silver becomes cheap, so does the coin which is wrought from it. Now silver has fallen ten per cent. in value during the last few years, and the worth of the rupee has been reduced in proportion. We therefore get less for our money everywhere. At home we pay higher prices, abroad we suffer by the loss on exchange. Whether we use them here or in other countries, our coins are worth less than formerly, and therefore they buy less. There is no getting a quart of anything into a pint bottle, and it is impossible to make our one and nine-penny coins pass for two shillings. It follows that all who possess fixed incomes, who hold consols or mortgages, or receive salaries have suffered a loss of ten per cent. or more. Ten thousand rupees a year used to mean a thousand pounds; they now stand for nine hundred."

The *Statesman's* remedy is a gold tender.

—Home paper: Mr. William Tweed, sometime known as one of the greatest Erie magnates, and for many years one of the most successful financiers in America, has been rearrested at the suit of the State, which wants to know something more about six millions worth of dollars that Mr. Tweed is said to have received through the ring frauds. The bail which is demanded for this energetic gentleman is fixed at three millions of dollars, and he is said to be in considerable trouble thereat. An attempt had been made to alter all this but Judge Barratt, of the New York Supreme Court, has resolutely refused to listen to the voice of the legal charmer, "charm he never so wisely," and Mr. Tweed still remains in charge of the court.

—The *Lucknow Witness* publishes in a supplement an Address on Sunday School Work by Rev. R. H. Badley, at Lucknow. It considers the Reasons for engaging in this work, the Preparations, Ways Working, Results, Rewards, and Practical Suggestions. Here is an extract: "In this Sunday-School work do not allow yourself to be discouraged. Obstacles will be sure to present themselves; opposition is sure to come. As things are about us, I think we should consider these things as proof of our success. Of course if we could conduct our Sunday Schools without prayer,—with no reference to the Bible or to Christ; if we merely aimed to teach the boys to sing and hear pleasant stories, our schools would be popular, and neither Hindoo nor Mohammedan would object to sending his children. But seeing that we teach the truths of the Bible and have

Christ in every hymn, prayer and lesson, it is not at all strange that we meet with opposition. It is sure proof that we are doing our work well; it is a sign of success. In S——, the Missionaries have had a large and flourishing Sunday-School in the Native city. It was attended by near two hundred boys. A few weeks since, however, one of the best educated boys, a young man preparing for the entrance examination, became a Christian, and this one event has nearly broken up the Sunday-School. The attendance has decreased, and many of the older pupils have been frightened away. Of course there is discouragement in this, and yet when we consider that this young man may be the means of doing incalculable good it becomes a matter of rejoicing. So, too, in my own station, our last Christmas festival was such a success that it nearly broke up the school. The people who attended and who heard the boys repeating the commandments, and singing most heartily our Christian hymns, fancied that they saw danger in such a proceeding, and advised the patrons of the school to withdraw their children. For a time our numbers were greatly reduced, but by the blessing of God our pupils have found the way back to us. Many of you have met with similar opposition in this city; what we need in the face of all such obstacles is to go straight forward, trusting in our divine Leader."

—The *Bengal Christian Herald* describes a gathering of preachers in the vernacular, in the Union Chapel, Calcutta: "Soon after six o'clock gentlemen, began to arrive and, by a few minutes after the appointed time to begin proceedings, fifty or sixty Brethren associated with six branches of Christ's church, were observed walking about the large hall conversing one with another. The hour allotted to friendly intercourse enabled many who were strangers before to make each other's acquaintance and friends who had not seen each other for months or years to greet one another as friends so circumstanced never fail to do. At half past seven o'clock the chairman took his seat, and called upon one Brother to conduct prayer and praise. And thereupon another Brother delivered an opening address on—What to preach and how to preach it—and then invited the Brethren assembled to give out their respective views on the subject. Each speaker, after the opening address, was limited to five minutes; any who could not get to the end of their speeches in that time being cut short by the sound of the bell. The speaking was good and full of godly feeling and brotherly counsel. All were agreed that the gospel should be set forth by preachers and that time should not be wasted on any less worthy subject. Some expressed it as their view that the Person of Christ should be most fully set forth: some that every word from Genesis to Revelation constitutes the gospel and should be preached: some that the kingdom of God should be fully announced: some that repentance and faith should be very fully referred to: some objected to reference being made in any great degree to idolatry and false systems: some judged that in certain occasions when necessity demanded it, idolatry should be exposed: and not a few at the end expressed gladness at having met with so many brethren and having enjoyed so profitable and helpful a meeting of those who are engaged in one work."

FRIDAY, AUGUST 27.

—*Bombay Gazettee*; Allahabad: "From an official report published, it is stated that the late accident to the Jubbulpore mail train was caused by the cow-catcher falling and becoming locked in engine wheels."

—We (*Madras Mail*) regret to have to announce the very sudden death of Miss Ann Liddell, who came out from Glasgow in October last as Superintendent of the Female Boarding School in connection with the Free Church of Scotland's Mission in Madras. Miss Liddell was apparently in her usual health on Saturday, and her death, at 9 o'clock last night, was therefore most unexpected and startling.

—Deaths last week, 336.

—*Indian Statesman*; Paris: "The spirit photographers, now lying in gaol, have appealed against their sentence for swindling; the appeal was lodged after a general consultation of the spiritist body and perhaps of the spirits themselves. The sect go in for the honours of martyrdom and claim the protection extended to all religions. The Public Prosecutor kept the appeal to this point, alleged the government merely dealt with the photographer and his accomplices, not for holding any particular views, but for imposing on weak intellects, that they could summon departed spirits and photograph them on glass. Further, he consented to the prisoners being liberated, if they avowed, they acted merely as other conjurors and tricksters. The court in con-

sidering its judgment, which is expected, will confirm that of the court below."

—*English Mail*: The city of San Miguel, in Salvador, has been almost destroyed by the violence of a mob infuriated by fanaticism and inspired by communism. Some time ago a decree was issued allowing the municipalities to receive a small tax for burial grounds, so as to keep them in order. The Ecclesiastical Council protested against this as an infringement of the rights of the Church. The capital vicar issued a pastoral, ordering all the curates to have it read to the people from the pulpit. As it contained hostile sentiments towards the Government, it was at once prohibited by the President. An active propaganda was at once set on foot by the priests to inflame the passions of people against the constituted authorities of the State, which culminated in a savage outbreak among the lower classes of the city of San Miguel. Advantage was taken of an attempt by the city authorities to compel the people to make use of a new market-place which was distasteful to them. In this state of fermentation a priest, called Pader Jose Manuel Palacios, assisted by a famous bandit named Tinoco, managed to get together a band of the worst characters in the locality, and led them on to open rebellion. They proceeded first to attack the Cabildo and liberate some 200 convicts. With this additional force, they then went and overcame the small garrison of the place, where, seeing the danger, Generals Espinoza and Castro betook themselves in defence of the law. General Espinoza was cut in pieces, and the pieces thrown among the crowd. Castro was wounded in the head and thrown over a wall, where he was picked up by his mother, but died three days after. The rest of the small garrison were assassinated. Having finished with the soldiers the mob proceeded to pillage the shops and storehouses, killing a good many honourable citizens, merely because they were well to do in the community. The most horrible atrocities were committed. Kerosene was then resorted to for the destruction of the best houses in the place. With the Cabildo, eighteen houses and other property destroyed, the damage is estimated at not less than 1,000,000 dols. On the persons of dead rebels, says the *El Universo*, of San Salvador, were found passports to heaven, signed and sealed by the Bishop of San Salvador, which read as follows:—"Pedro, abre las puertas del cielo al portador que murio por religion.—Jorge, Obispo den San Salvador." That is, "Peter, open the gates of heaven to the bearer, who died for religion." It was known that some days before the outbreak there were distributed at the Episcopal Palace scapularies of the Virgin of Carmel and the Sacred Heart, the former being recommended as rendering the bearer all proof."

—Richard Baxter's statue, in the erection of which Churchmen and Nonconformists have joined, has been unveiled at Kidderminster, where the author of "The Saints' Everlasting Rest" spent the greater part of his active life. The ceremony was performed by Mrs. Philpott, wife of the Bishop of Worcester, amid loud cheers, and addresses were delivered by Dean Stanley and Dr. Stoughton. Baxter, in this statue, is represented in the garb of a divine of the 17th century, and is in the act of exhorting a congregation, his right hand uplifted in earnest appeal, while the other rests on and grasps a Bible. The pedestal bears the following inscription:—"Between the years 1641 and 1660, this town was the scene of the labours of Richard Baxter, renowned equally for his Christian learning and his pastoral fidelity. In a stormy and divided age he advocated unity and comprehension, pointing the way to the Everlasting Rest. Churchmen and Nonconformists united to raise this memorial, A. D. 1875."

—The Bishop of Bombay (Dr. Douglas), who is at present in London, is rapidly sinking, and not the slightest hope of his recovery is entertained. It is understood that he has executed a formal instrument resigning his see.

Miscellany.

—The *Memphis Appeal* gives this incident:

When Gen. Sherman reached the sea, in December, 1864, and Savannah, Georgia, was surrendered, there were a few soldiers of the Confederacy who had been exchanged, but being too feeble to go home, were sent to the hospitals. Among these soldiers there was one especially emaciated, a Mr. Montgomery, of Spartanburg, South Carolina. This poor sufferer had been taken by a city pastor to his house only the day before the surrender. Mr. Montgomery's wife had arrived before the evacuation, but her husband, even with her assistance, was too feeble to be carried out when the city was abandoned by the Southern troops. About two weeks after the city was taken, Mrs. Montgomery, with the minister's wife, resolved to go to Gen. Howard's headquarters, having heard that he was a Christian soldier, to lay the case of Mr. Montgomery before him, and to seek his permission that he might be released

and sent through the lines; so that, if possible, his great desire might be gratified, of reaching home and seeing his children once more. The general heard them patiently and promised to send his provostmarshal to see the sick soldier. The marshal came, and after looking at the emaciated and almost blind man, he said: "I fear it would not be a kindness to send you away in your present condition." "Oh," said the soldier, "I wish to go toward my children, if I die on the way." The Federal officer then addressed the sick man earnestly in reference to his personal salvation, saying: "I hope, sir, you have made your peace with God, for it does not seem that you can recover." "Yes," replied the soldier, "my trials and sufferings have been great in prison, and I trust they have been sanctified to my salvation." During the next day a parole was secured for Mr. Montgomery, and an ambulance, with some other comforts, was sent to convey him and wife from the residence to the steamer which carried them to Beaufort, South Carolina, whence they were passed into the Confederacy. Although the soldier never reached his home, he advanced to a point where his children met him and received his dying blessing. The provostmarshal who did this kindness in the dark days of war for a Southern soldier and his friends, is the revivalist now preaching daily in our city—Captain Whittle.

—From an address by Mr. Moody: There is another vice that a great many people think there is no deliverance from, and that is *strong drink*. One thing that made me take this subject to-night was that I met a lady last night in the inquiry-room who was under the influence of liquor. If ever I mourned over any person it was over this lady, an educated, accomplished lady, yet she was under the influence of strong drink. And she seemed to think that there was no deliverance. She says she has resolved that she won't drink, but her will is so weak that she cannot resist. If she is here to-night I hope she will not be discouraged. Let me tell her that Christ is able to give her the victory. It was when we were without strength that Christ died for us. He can turn your appetite and give you victory over the infernal cup if you come to Him for strength. No doubt there are many here who have resolved to give up the drink: they have tried and failed, and tried and failed. Let me say, my friends, that if you will give up trying, and flee right to Christ and say, "Lord Jesus, keep this appetite of mine; hold me with Thy mighty power," He will do it. He has got the power. If He could speak a word into existence, surely He can save the poor drunkard. He can save the weakest and most abandoned in all London. Nothing is too hard for the Lord. Thank God! there is a Saviour who is mighty to save. He can give that poor woman power to hurl the infernal cup from her. "Oh Israel, thou hast destroyed thyself, but in Me is thine help." When will we learn the lesson that our help is in another, and not in ourselves? When will we learn to get done trying to fight with the devil?—we are no match for him. That old dragon from hell, as he is called—why, we cannot meet him. A little child might as well try to meet a lion, as for us to meet the lion of hell. But, thank God! we have an elder brother who is able to conquer him. He met him at Calvary. There was a battle fought there, and when Jesus cried, "It is finished," it was the shout of victory. He had overcome the lion of hell. And if I flee to Him I am able to get the victory. I have heard of a little boy who was coming home from school, and a bigger boy wanted to fight with him. But the little boy said, "You stay till I get my big brother." He went for his big brother, and away went the other boy. We are no match for Satan; let us not attempt to fight him, but let us go to our elder brother, the Lord Jesus Christ, and He will give us power. He can deliver the lawful captive. May God deliver every poor captive here to-night. I suppose there is not a Christian man here but knows a great many witnesses that he could call up from those who have been slaves to drink, but have been saved by the Lord Jesus Christ. Did you ever hear of a man who came to Christ,—who threw himself right into Christ's arms, but He was able to deliver him? He can deliver from the lust of the flesh, the lust of the eye, from every sin, I don't care what it is. He is able to save to the utmost. What we want is to bring our sins straight to Him and ask Him to deliver us.

There was a young man come into our Association in Chicago, a poor, miserable, drunken soldier, who had left his right arm on the battle-field. He had gambled all he could get hold of, and I thought he was beyond reach. He came into our Association and wanted to know if we could get anything for him to do. A friend of mine, somewhat crossly to him, and after he had gone out, his conscience smote him, and he thought "Perhaps I might have done him some good." He ran out after him, and, putting his hand on his shoulder, he asked him to come back. He talked to him very kindly, and asked him to come to the meeting that night. The man came, and, to make a long story short, that act of my friend in putting his hand on his shoulder touched his heart, and the man became a Christian. I thought he was about the roughest diamond I ever did see, when he was first converted, but now he is one of the most eminent Christian workers in all America. For the past six or seven years he has been one of the most successful laymen in our country. He was one of the most abandoned wretches you could imagine; his father, and mother, and family had cast him off, and he was a poor, miserable, worthless, drunken gambler. But now he is one of the brightest lights in all America.

—Noon Meeting, Victoria, theatre: Dr. Ziemann, of

Manchester, had a very thrilling story to tell of the wonderful workings of God in Manchester during the past six months. An outline of it will be found in our issue of last week, and we only give, therefore, some of the incidents connected with this encouraging development of evangelistic work in Manchester.

In speaking of the difficulties encountered in getting a site for the tent, he said that, when all their efforts had failed, they laid the matter before the Lord at one of the noon prayer-meetings. That afternoon they received a letter from some solicitors, stating that if a large sum of money were given they might get a temporary site. Dr. Ziemann sent a messenger to the solicitors, with instructions to get the ground at the best possible terms. He returned with the joyful tidings that he had got a site. When he went to the solicitors, the owner of the ground happened to be there. Hearing what the messenger said he asked what was to be done with the tent. The reply was given that it was wanted for meetings. Revival meetings? Yes. The owner rejoined that he had just come from London, where he had attended Mr. Moody's meetings, and had liked them very much. He added, "If you are going to have Moody's meetings, you are quite welcome to the place without money and without price. I have another place in the town; if you like, you can have it too, and I will level it without any expense." Last Sunday the tent was opened, and not only was it crowded three times, but hundreds of people could not get in, and there were a great many inquirers.

Dr. Ziemann also told the following striking circumstance. One evening, some months ago, he was going to the meeting in the museum, when he saw a man standing at the door, apparently hesitating as to whether he should enter. He was invited in, and took his seat in a corner. Dr. Ziemann was guided to speak about men professing themselves to be wise and becoming fools. He had been visiting the prison, and if anyone wanted to know the truth of these words, let them go to the prison, and ask of those who are there. The man in the corner burst out, "That's true; That's true!" At first it was thought he was going to make a disturbance, but they soon saw he was in earnest. The fact was, he had come that evening direct from Millbank, where he had been in prison seven years. He had come to Manchester with his little bundle and the Lord led him to that meeting, where he was converted that night. The returned convict became a son of God. Next morning he said he was going home to his mother, whom he had not seen for long years, and instead of taking with him his ticket of leave, he was going with his Bible to tell her he was now a saved and happy man. "Pray for the young men of Manchester," said Dr. Ziemann, as he sat down, and very hearty were the "Amen's" that responded to his request.

—Letter from Russia in the Christian: Before Lord Radstock came we had glorious times in this house in a distribution of Testaments, tracts, and a copy of the Psalms to the people. It was quite a case of "Ho! every one that thirsteth, come!" and never have I seen such an insatiable Gospel thirst.

In two days—gave away 3500 Gospels or tracts. Those who came for them were of the working class, soldiers, policemen, and drosky drivers.

But the crowds became so great that this mode of distribution had to be stopped, as the thoroughfare was obstructed, and we feared it might cause prohibition at head-quarters. Several thousands were given otherwise, and still the distribution goes on.

I see more of Christ in—'s daily life than in any Christian I know. To him "to live is Christ," and the roof under which he dwells must surely be blest. I think I can count ten converted persons under this roof, and there may be more among their Russian servants than I know of. Twice a week Lord Radstock has preached in the American Chapel in English, and three times in the Reformed French Church in French. This is well filled, and numbers of Russian gentlemen, *militaires*, &c., attend. Every morning a prayer-meeting in French is held in Lord Radstock's rooms at half-past eleven, these I believe having had great blessing. Twice a week, also, French reunions were held in his rooms at 8 p. m., so that each day has been well filled. The Lord has given much blessing, and to Him be all the praise.

—The Rev. G. R. Thornton, Rector of St. Nicholas, Nottingham, sends the following to the *Pathway of Power*:

"At one of the afternoon meetings of the Brighton convention, devoted to questions concerning the Christian Life, a gentleman present sent up the following query—'Are we to expect that full faith in Christ will have the effect of healing physical infirmities?' To this question Mr. Pearsall Smith gave answer that it was deemed best not to enter on this wide, but very interesting subject, at this Convention, but that, for himself, he knew that we should receive *just in proportion* to our faith.

"At the usual monthly meeting for the promotion of holiness, held at Nottingham on the Friday following the Convention, and which was very numerously attended, accounts of the proceedings at Brighton were given by various friends who had been present. Among these was the gentleman who had sent up the above question. He said that although Mr. Pearsall Smith had not entered into the question, he had himself an answer to give; that he was himself at that moment a living proof of the power of faith. He proceeded to say that those who knew him were aware that for thirty-three years he had been afflicted with an incurable and most inveterate habit of stammering, but

that at Brighton his soul had received the blessing of a stronger and fuller faith in Jesus, and that as he had there been repeatedly told to trust Jesus not only for deliverance from sin, but with every other burden of life, he had determined to trust Him with this which had so long afflicted him. He *did it*, and found that, according to his faith, so the Lord was delivering him from his life-long malady. Although he could not speak fluently, and often waited for a word, yet when he felt his infirmity mastering him he lifted his heart to Christ, and at once articulation was easy. He described his experience as momentary faith in Jesus as his great Physician, obtaining for him continuous victory. He said that at the very time he was speaking, he was conscious of a powerful natural inclination to stammer, and as though Satan were at his elbow tempting him to believe he could not avoid stammering, but by continually (turning his eyes to his Saviour, and trusting Him, he found himself delivered.

"To those who were spectators of this conflict and victory, it was perfectly evident that moment by moment; or, at least, as often as a difficulty occurred, there was the inward cry for help, followed by an immediate response. And those who had known the speaker previously could affirm, as one gentleman rose and testified, that whereas he had now spoken for ten minutes, not, indeed, altogether without difficulty, yet at times quite fluently, it would formerly have taken him a week to get through as many sentences.

"To God alone be the glory, who not only forgiveth all our iniquities, but also healeth all our diseases."

—Rev. Mr. Talmage:

I had a friend at the West—a rare friend. He was one of the first to welcome me to my new home. To fine personal appearance, he added a generosity, frankness, and ardour of nature that made me love him like a brother. But I saw evil people gathering around him. They came up from the saloons, from the theatres, from the gambling-hills. They plied him with a thousand arts. They seized upon his social nature, and he could not stand the charm. They drove him on the rocks like a ship fullwinged, shivering on the breakers. I used to admonish him. I would say, "Now I wish you would quit these bad habits, and become a Christian." "O," he would reply, "I would like to; I would like to; but I have gone so far I don't think there is any way back." In his moments of repentance, he would go home and take his little girl of eight years, and embrace her convulsively, and cover her with adornments, and strew around her pictures and toys, and every thing that could make her happy; and then, as though hounded by an evil spirit, he would go out to the inflaming cup and the house of shame, like a fool to the correction of stocks.

I was summoned to his death-bed. I hastened. I entered the room. I found him, to my surprise, lying in full every-day dress on the top of the couch. I put out my hand. He grasped it excitedly, and said, "Sit down, Mr. Talmage, right there." I sat down. He said, "last night I saw my mother, who has been dead twenty years, and she sat just where you sit now. It was no dream. I was wide awake. I saw her just as plainly as I see you. Wife, I wish you would take these strings off of me. There are strings spun all around my body. I wish you would take them off of me." I saw it was delirium. "O," replied his wife, "my dear, there is nothing there, there is nothing there." He went on and said, "Just where you sit, Mr. Talmage, my mother sat. She said to me, 'Rosalie, I do wish you would do better.' I got out of bed, put my arms around her, and said, 'Mother, I want to do better. I have been trying to do better. Won't you help me to do better? You used to help me.' No mistake about it, no delusion. I saw her—the cap and the apron and the spectacles, just as she used to look twenty years ago. But I do wish you would take these strings away. They annoy me so. I can hardly talk. Won't you take them away?" I knelt down and prayed, conscious of the fact that he did not realize what I was saying. I got up. I said, "Good-bye; I hope you will be better soon." He said, "Good-bye, good-bye."

That night his soul went to its unchangeable destiny. Arrangements were made for the obsequies. Some said, "Don't bring him in the church; he was too dissolute." "O," I said, "bring him. He was a warm-hearted friend of mine while he was alive, and I shall stand by him now that he is dead. Bring him to the church."

As I stood in the pulpit and saw his body coming up through the aisle, I felt as if I could weep tears of blood. On one side of the pulpit sat that little child, rosy, sweet-faced, and beautiful. She looked up wistfully, not knowing the full sorrows of an orphan child.

In striking contrast with her innocent face there were on the other side of the pulpit the men who had destroyed him. There they sat, hard-visaged, some of them pale from exhausting disease, some of them flushed until it seemed as if the fires of iniquity flamed through the cheek and crackled the lips. They were the men who had done the work. They were the men who had bound him hand and foot. They had kindled the fires. They had poured the wormwood and gall into his orphan children's cup. Did they weep? No. Did they sigh repentingly? No. Did they say "What a pity that such a brave man should be slain?" No, no; not one bloated hand was lifted to wipe a tear from a bloated cheek. They sat and looked at the coffin like vultures gazing at the carcase of a lamp whose heart they had ripped out.

I cried in their ears as plainly as I could, "There is a

God and a judgment-day and an awful hell for those who destroy their fellows." Did they tremble? O no, no. They went back from the house of God, and that night, though their victim laid in Oakwood Cemetery, I was told that they blasphemed, and they drank, and they gambled, and there was not one less customer in all the house of iniquity. This destroyed man was a Samson in physical strength, but Delilah sheared him, and the Philistines of evil companionship dug his eyes out and threw him into the prison of evil habits, and "he made sport for them." But in the hour of his death he rose up and took hold of the two pillared curses of God against drunkenness and uncleanness, and threw himself forward, until down upon him and his companions there came the thunders of an eternal catastrophe. O, beware of evil companionship. "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment." (Ecclesiastes xi. 9.)

Selections.

TESTIMONIES AT DR. PALMER'S MEETING, NEW YORK.

To be instrumental in soul-saving is an angel-work, and we may enjoy the joy of angels, for they joy over one sinner that repenteth. And we all have a work to do.

Walking in the king's highway enables us to rejoice daily, hourly.

The familiar picture, representing a woman clinging to the Cross by the tips of her fingers, is a fair exponent of the experience of many—simply clinging, and finding it hard work. But there is an experience which is higher and better, and might be represented by one resting on a rock which is immovable, and which rises high above the waters, where the waves cannot reach him.

With God all things are possible. "To him that believeth all things are possible." A faith that claims the "Christ in you" has all that there is in Christ.

A man without Christ is like a car without the locomotive; but, when coupled to Christ by a living faith, He, the motive power, directs and controls the whole; and as He moves, so do we. Without Him we cannot move. But He draws by love, and directs to His glory those who are united to Him.

He who lives near to God desires nothing more than the salvation of souls, and is ambitious to have an abundant entrance to the other home.

The truth always blesses when it is presented "as it is in Christ Jesus."

We sometimes hang on the rock by self-effort; but when we discover the cleft, and allow God by His mighty power to take us into it, we are lifted above the world, and have fellowship with the Father, and His Son, Jesus Christ.

The precious things of a religious life come to our knowledge by learning. It was through trial that Paul learned to exercise the faith that enabled him to be contented in every state. In the early stages of our experience we hardly apprehend the meaning of the passage, "without Me ye can do nothing." It is only when we realize that, without a habit of faith and a union with Christ, there must be failure, with reference to the victory over ourselves, and triumph over the world, that we learn the force of its meaning.

Some, who have sought purity of heart, thought when God sanctified them, that they should be satisfied, and not need anything more. But God never serves us that way. He keeps us so dependent that His blessings are fresh every morning and new every evening; and though we may abide in Christ, and have the witness that our ways please God, yet we still hunger and thirst for more of God.

God has left His Word, which is sure as the Rock of Ages, and no imagination, or any faith, contrary to its teachings should move us.

When we find our way surrounded by darkness without, we may remember that it is written, "all things work together for good to them that love the Lord," and believe in the providence of God directing every step. He will lead us down to the valley, which is not dark to the Christian, as some can testify who have followed their friends to the valley, and lost them in the glory.

Thank God that eternity, where there will be no farewell and no parting, is so long—where, with God and the loved ones from every clime, we shall be shut in. Let us get as many as we can to enjoy this long eternity with us, remembering that it will be just as long to them that are shut out. May the Lord help us to get on the whole armour, and be filled with the Spirit, that we may be successful labourers with Jesus.

Christ is a friend in every emergency, and the

Word of God is a weapon that we need to use constantly while in the enemy's country.

They that feared the Lord spake often one to another, and the Lord hearkened and heard, and a book of remembrance was written for them. The Lord does not need any book; He can remember; but when we get home we can look at the volume where all the testimonies are written. Will yours be there? —*Zion's Herald*. E. J. C.

JOE BLACK.

The first time in my life that I ever saw Joe Black, he was out on the sidewalk in front of the house where he lived. It was a sharp winter morning. He had a coat on, but not a hat. A boy who goes out of a winter morning without any hat on, will be almost sure to catch a cold, get a sore throat, and perhaps have the croup, and be very sick indeed.

There were a number of boys out on the sidewalk, too, and Joe was looking on to see them play, rather than playing with them. Some of them were sliding along on the ice in the gutter, others were snow-balling, and all seemed to be having a fine time.

Pretty soon a man came along. Joe was busy watching the boys, and did not see or hear the man until he was close upon him. The man had a heavy bundle upon his shoulder, and called out rather angrily to Joe, "get out of the way!"

Joe was not a little frightened at the harsh tone in which the man spoke to him, and got out of the way as quickly as he could.

Some boys would have answered the rude man rudely back, and perhaps told him to get out of the way himself; but Joe took the roughness very meekly.

The next morning Joe was out again; only this time he had not got as far as the sidewalk, but was standing on the doorsteps, looking up and down the street, and wondering what he should do. While he was so standing and wondering, the same man came along who had spoken to him so unkindly the day before. He had what looked like the same bundle on his shoulder. The man did not see Joe, but Joe saw him and recognized him. But he kept perfectly still, and watched him go by.

Presently the man, as he walked along, put one hand into his side pocket, and pulled out his handkerchief. In so doing he pulled out one of his mittens, too. It fell, unseen by its owner, upon the sidewalk. When he put his handkerchief back in his pocket he did not miss the mitten. There it lay, just where it fell, the man walking faster and faster away.

Some boys in Joe's place would have been glad that such a cross man had lost his mitten, and would hope that he might never find it.

Not so Joe Black. He saw what had happened—the handkerchief taken out, the mitten fallen and left lying on the walk, the man unconscious even that he had dropped it. I do not know that he so much as thought of the cross way the man had spoken to him the day before. If he did, he did not cherish any resentment. So off he started down the steps and along the walk until he came to the mitten. Picking it up, he ran on after the man as fast as his legs could carry him. Instead of calling out to him he waited until he got close behind him, and then gently touched his hand.

The man turned around to see who touched him, and there stood Joe, holding up the mitten.

"Well done," said the man, recognizing the mitten, and feeling in his pocket at the same time. "Well done! Where did you find that?" And he took the mitten, and put it back in his pocket.

Joe only wagged his tail—for he was nothing but a great Newfoundland dog, Joe Black, and he could not speak a word. But I have sometimes thought that he was more of a gentleman than the man who dropped the mitten. At any rate, he knew how to return good for evil. Do you?—EDWARD ABBOTT, in *the Independent*.

THE LAWYERS AT PRAYER.

UNDER this heading a London contemporary says:—"It may surprise some to hear of a Lawyers' Union for prayer. On Monday evening its monthly meeting was held in Doughty Hall, Bedford Row. The chair was filled by Baron Pollock, a tall, dry, thoughtful-looking gentleman, who was supported by Mr. Nisbett, of a well known legal firm, on one side, and by the better known Robert Baxter on the other. Around were many whose names are familiar to the public.

After prayer, BARON POLLOCK spoke of his connection with the union prayer-meeting, and of the feeling of responsibility with which he came there. He read how they that feared the Lord spake to one another, and hence he had felt it his duty to join the union.

other, and hence he had felt it his duty to join the union.

Mr. ROBERT BAXTER then said what a pleasure it was to him to come to such a meeting, where they could refresh and edify one another, and strengthen their hopes as to the future. It was true their profession was a dry one; but there they could show their sympathy with each other. The legal profession was one of great responsibility and arduous toil; but its results were the benefits of society and the prevention of strife. There was nothing in it to prevent a lawyer being a true Christian. The state of religion was highly cheering. Even before Messrs. Sankey and Moody came, a revival had been going on in our midst. The annual gathering at Mildmay-park brought together Christians from all parts of the country. Then as many as ten to seventeen thousand had been brought together at a time to hear from Messrs. Moody and Sankey the plain, earnest testimony of the Gospel of Christ in all its simplicity by men filled with an earnest desire to save souls. What they had seen effected by Mr. Moody was the power of the Spirit. The mind of the country was exercised about religion. They had just seen 8,000 people in conference at Brighton. He (Mr. Baxter) had been nearly sixty years a Christian, and he had never seen such a time of refreshing. He urged all not to let it pass by, but to cry as did the blind man to Jesus for salvation.

Mr. Larkins followed, and urged all to bear a noble testimony to Christ. When Messrs. Moody and Sankey had left us there would be more to do than ever. It was as a lawyer in Bombay that the Lord had led him to know the Gospel. He had been converted 37 years. After speaking of his life in Bombay, he concluded by begging the unconverted present to believe at once, and that was all they had to do. Abraham's faith was imputed to him for righteousness.—A few words then were spoken by Mr. Pelham, as to serving God in professional life. They were to learn from Daniel not to fear to stand alone.

After this, "Showers of Blessing" was sung, and then the law-clerks were left to speak as they willed, and they rose one after another, with great modesty and feeling, to testify to the value of such meetings. Last year, said one, they were addressed by Baron Pigott and Mr. O'Malley, Q. C., in words which he could never forget, and now they had joined each other in the better land. A wish was expressed that the monthly meeting could be held nearer the City. All spoke cheerfully of the joy and comfort of a religious life, how in their darkest hours God had been their guide.

Baron Pollock concluded the meeting with his own testimony as to the value of religion in enabling a lawyer to resist temptations, whether when a student in the Temple, exposed to the temptations of London life, or at a more advanced period of his career. The meeting was very impressive; and a consecration seemed alike to rest on prayer and speech and song.—*Signs of our Times*.

HOW TO WIN SOULS.

BY PRES. C. G. FINNEY.

(Concluded.)

28th. Souls need instruction in accordance with the measure of their intelligence. A few simple truths, when wisely applied and illuminated by the Holy Ghost, will convert children to Christ. I say wisely applied, for they too are sinners, and need the application of the law, as a schoolmaster, to bring them to Christ, that they may be justified by faith. It will sooner or later appear that supposed conversions to Christ are spurious where the preparatory law work has been omitted, and Christ has not been embraced as a Saviour from sin and condemnation.

29th. Sinners of education and culture, who are, after all, unconverted and skeptical in their hearts, need a vastly more extended and thorough application of truth. Professional men need the gospel net to be thrown quite around them, with no break through which they can escape; and, when thus dealt with, they are all the more sure to be converted in proportion to their real intelligence. I have found that a course of lectures addressed to lawyers, and adapted to their habits of thought and reasoning, is most sure to convert them.

30th. To be successful in winning souls, we need to be observing—to study individual character, to press the facts of experience, observation, and revelation upon the consciences of all classes.

31st. Be sure to explain the terms you use. Before I was converted, I failed to hear the terms repentance, faith, regeneration, and conversion intelli-

gibly explained. Repentance was described as a feeling. Faith was represented as an intellectual act or state, and not as a voluntary act of trust. Regeneration was represented as some physical change in the nature, produced by the direct power of the Holy Ghost, instead of a voluntary change of the ultimate preference of the soul, produced by the spiritual illumination of the Holy Ghost. Even conversion was represented as being the work of the Holy Ghost in such a sense as to cover up the fact that it is the sinner's own act, under the persuasions of the Holy Ghost.

32nd. Urge the fact that repentance involves the voluntary and actual renunciation of all sin; that it is a radical change of mind toward God.

33rd. Also the fact that saving faith is heart trust in Christ; that it works by love, it purifies the heart, and overcomes the world; that no faith is saving that has not these attributes.

34th. The sinner is required to put forth certain mental acts. What these are he needs to understand. Error in mental philosophy but embarrasses, and may fatally deceive the inquiring soul. Sinners are often put upon a wrong track. They are put upon a strain to feel instead of putting forth the required acts of will. Before my conversion I never received from man any intelligible idea of the mental acts that God required of me.

35th. The deceitfulness of sin renders the inquiring soul exceedingly exposed to delusion; therefore it behooves teachers to beat about every bush, and to search out every nook and corner where a soul can find a false refuge. Be so thorough and discriminating as to render it as nearly impossible as the nature of the case will admit that the inquirer should entertain a false hope.

36th. Do not fear to be thorough. Do not through false pity put on a plaster where the probe is needed. Do not fear that you shall discourage the convicted sinner, and turn him back, by searching him out to the bottom. If the Holy Spirit is dealing with him, the more you search and probe the more impossible it will be for the soul to turn back or rest in sin.

37th. If you would save the soul, do not spare a right hand, or right eye, or any darling idol; but see to it that every form of sin is given up. Insist upon full confession of wrong, to all that have a right to confession. Insist upon full restitution, so far as is possible, to all injured parties. Do not fall short of the express teachings of Christ on this subject. Whoever the sinner may be, let him distinctly understand that unless he forsakes all that he has he cannot be the disciple of Christ. Insist upon entire and universal consecration of all the powers of body and mind, and of all property, possessions, character, and influence to God. Insist upon the total abandonment to God of all ownership of self, or anything else, as a condition of being accepted.

38th. Understand yourself, and, if possible, make the sinner understand that nothing short of this is involved in true faith or true repentance, and that true consecration involves them all.

39th. Keep constantly before the sinner's mind that it is the personal Christ with whom he is dealing, that God in Christ is seeking his reconciliation to Himself, and that the condition of his reconciliation is that he gives up his will and his whole being to God—that he "leave not a hoof behind."

40th. Assure him that "God has given to him eternal life, and this life is in His Son;" that "Christ is made unto him wisdom, righteousness, sanctification, and redemption;" and that from first to last he is to find his whole salvation in Christ.

41st. When satisfied that the soul intelligently receives all this doctrine, and the Christ herein revealed, then remember that he must persevere unto the end, as the further condition of his salvation. Here you have before you the great work of preventing the soul from backsliding, of securing its permanent sanctification and sealing for eternal glory.

42nd. Does not the very common backsliding in heart of converts indicate some grave defect in the teachings of the pulpit on this subject? What does it mean that so many hopeful converts, within a few months of their apparent conversion, lose their first love, lose all their fervency in religion, neglect their duty, and live on in name Christians, but in spirit and life worldlings?

43rd. A truly successful preacher must not only win souls to Christ, but must keep them won. He must not only secure their conversion, but their permanent sanctification.

44th. Nothing in the Bible is more expressly promised in this life than permanent sanctification. 1 Thess. v. 23, 24: "The very God of peace sanctify you wholly; and I pray God your whole spirit, soul, and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it." This is unquestion-

* There are many in Bombay who hold Mr. J. P. Larkins in affectionate remembrance. —E. B. G.

ably a prayer of the apostle for permanent sanctification in this life, with an express promise that He who has called us will do it.

45th. We learn from the Scriptures that "after we believe" we are, or may be, sealed with the Holy Spirit of promise, and that this sealing is the earnest of our salvation. Eph. i. 13, 14: "In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory." This sealing, this earnest of our inheritance, is that which renders our salvation sure. Hence, in Eph. iv. 30, the apostle says: "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." And in 2 Cor. i. 21st and 22nd verses, the apostle says: "Now He which establisheth us with you in Christ, and hath anointed us, is God, who hath also sealed us and given the earnest of the Spirit in our hearts." Thus we are established in Christ and anointed by the Spirit, and also sealed by the earnest of the Spirit in our hearts. And this, remember, is a blessing that we receive after that we believe, as Paul has informed us in his Epistle to the Ephesians, above quoted. Now, it is of the last importance that converts should be taught not to rest short of this permanent sanctification, this sealing, this being established in Christ by the special anointing of the Holy Ghost.

46th. Now, brethren, unless we know what this means by our own experience, and lead converts to this experience, we fail most lamentably and essentially in our teaching. We leave out the very cream and fullness of the Gospel.

47th. It should be understood that while this experience is rare amongst ministers it will be discredited by the churches, and it will be next to impossible for an isolated preacher of this doctrine to overcome the unbelief of his church. They will feel doubtful about it, because so few preach it or believe in it; and will account for their pastor's insisting upon it by saying that his experience is owing to his peculiar temperament, and thus they will fail to receive this anointing because of their unbelief. Under such circumstances it is all the more necessary to insist much upon the importance and privilege of permanent sanctification.

48th. Sin consists in carnal-mindedness, in "obeying the desires of the flesh and of the mind." Permanent sanctification consists in entire and permanent consecration to God. It implies the refusal to obey the desire of the flesh or of the mind. The baptism or sealing of the Holy Spirit subdues the power of the desires, and strengthens and confirms the will in resisting the impulse of desire, and in abiding permanently in a state of making the whole being an offering to God.

49th. If we are silent upon this subject, the natural inference will be that we do not believe in it, and of course, that we know nothing about it in experience. This will inevitably be a stumbling-block to the Church.

50th. Since this is undeniably an important doctrine, and plainly taught in the gospel, and is, indeed, the marrow and fatness of the gospel, to fail in teaching this is to rob the Church of its richest inheritance.

51st. The testimony of the Church, and to a great extent of the ministry, on the subject has been lamentably defective. This legacy has been withheld from the Church, and is it any wonder that she so disgracefully backslides? The testimony of the comparatively few, here and there, that insist upon this doctrine, is almost nullified by the counter testimony or culpable silence of the great mass of Christ's witnesses.

52nd. My dear brethren, my convictions are so ripe and my feelings so deep upon this subject that I must not conceal from you my fears that lack of personal experience, in many cases, is the reason of this great defect in preaching the gospel. I do not say this to reproach you; it is not in my heart to do so. It is not wonderful that many of you, at least, have not this experience. Your religious training has been defective. You have been led to take a different view of this subject. Various causes have operated to prejudice you against this blessed doctrine of the glorious gospel. You have not intellectually believed it; and, of course, have not received Christ in His fullness into your hearts. Perhaps this doctrine to you has been a stumbling-block and a rock of offence; but I pray you let not prejudice prevail, but venture upon Christ by a present acceptance of Him as your wisdom, righteousness, sanctification, and redemption, and see if He will not do for you exceeding abundantly, above all that you asked or thought.

53rd. No man, saint or sinner, should be left by us to rest or be quiet in the indulgence of any sin. No one should be allowed to entertain the hope of heaven, if we can prevent it, who lives in the indulgence of known sin in any form. Our constant demand and persuasion should be, "Be ye holy, for God is holy." "Be ye perfect, even as your Father in heaven is perfect." Let us remember the manner in which Christ concludes His memorable Sermon on the Mount. After spreading out those awfully searching truths before His hearers, and demanding that they should be perfect, as their Father in heaven was perfect, He concludes by assuring them that no one could be saved who did not receive and obey His teachings. Instead of attempting to please our people in their sins, we should continually endeavour to hunt and persuade them out of their sins. Brethren, let us do it, as we would not have our skirts defiled with their blood. If we pursue this course and constantly preach with unction and power, and abide in the fulness of the doctrine of Christ, we may joyfully expect to save ourselves and them that hear us.

TELEGRAPHIC NEWS.

London, 20th August: An article has appeared in the Nord, a semi-official organ of the Russian Government, which states that Germany, Austria and Russia will not allow the re-opening of the Eastern Question, but intimates that Turkey nevertheless must seriously execute reforms.

19th: A semi-panic exists on Stock Exchange, chiefly in Turkish Securities, caused by the insurrection in Bosnia.

21st: Russia, Germany and Austria have collectively interviewed the Porte and have counselled moderation in dealing with the insurgents in Herzegovina. They have also asked the Porte to afford them facilities to communicate with the insurgents that they may advise them to submit.—The ceremony of unveiling the statue which has been erected to the memory of Lord Mayo was performed yesterday at Cokermouth by Lord Napier of Ettrick who delivered an oration on the occasion eulogizing Lord Mayo's career.

23rd: The Ottoman Porte has accepted the proposal made by Russia, Austria and Germany that they should send foreign Consuls to advise the insurgents in Bosnia and Herzegovina to lay down their arms and submit their cause to Server Pacha, who has been appointed Special Imperial Commissioner.—The Times ridicules the idea of England being bound to uphold the integrity of Turkey out of consideration of the interests of the bondholders, and maintains that the secession of Herzegovina and Bosnia is inevitable; that the best solution of the Turkish difficulty would be the gradual breaking off of Province after Province from the Government of Constantinople.

24th: England, France and Italy have joined in the proposal made by Russia, Germany and Austria that foreign Consuls should be sent to Bosnia and Herzegovina to advise the insurgents to lay down their arms.—The Porte is concentrating a large force near Nissa in consequence of the attitude of Servia.—One hundred thousand Servian Militia have been called out.

25th: The insurgents in Khokand, supported by the clergy and elders, have proclaimed Khan Sade Regent.—General Kaufmann has agreed to recognize the new Khan on the conditions that he accepts the Treaty made between Russia and Khudayar; grants to the latter a pension and indemnification to the Russian traders for losses sustained.—Obituary.—Sir Edward Ryan.

26th: Latest advices from Constantinople state that Essad Pacha has tendered his resignation as Grand Vizier of Turkey.—A conflict between Turkey and Servia is strongly apprehended.—Garibaldi has requested his son Menotti to open a subscription list in aid of the wounded Herzegovinians.—H. R. H. the Duke of Connaught will visit Gibraltar next October.—The Times to-day states that the Khedive has contracted a fresh private loan of £2,500,000.

St. Petersburg, 21st: The Russian auxiliary corps which is operating with the Khan of Khokand, who was lately expelled from his capital, has been defeated by the insurgents. General Kaufmann is now organizing an expedition to punish them.

PASSENGERS SAILED.

Per P. and O. Str. *Avoca*, 20th; additional:
 For Southampton.—Mr Fred Smythe, Mrs and Miss Berry and child.
 For Brindisi.—Mr Rice and Mr Unwin,
 For Aden.—Conductor Hardy,
 Per P. and O. Str. *Pekin*, 25th:
 For Southampton.—Major and Mrs Walter, Col Walker, Mrs Boyd, three children, two infants, and N F Servant, Mrs Beaumont, Mrs John, child, two infants, and N F Servant, Mrs Livermore, Miss Fania, Capt W Stewart, Capt and Mrs Marbett, and child, Mr Barnett, Mr Arnold, Mr Hode Edwards, two infants and N F Servant, Mrs Denneby, Mr J White, Col Maclean, Mr W S Betts, Mrs Barry, two infants, and N F Servant, Mr Hicks, Mr John Docherty, Major Blunt, Lieut O Jones, Messrs A and D Ashworth, Mr J Wrench.
 For Brindisi.—Mr H T Ross, Mr Maurice Landon.
 For Venice.—Mr Payne.
 For Aden.—Lieut F B Felle, Major and Mrs Rimington.

PASSENGERS ARRIVED.

Per Str. *Macedonia*, 22nd, from Liverpool, July 24th:
 Captain and Miss Price, Mrs Anderson, Colonel and Mrs Davies, Mr G Fawcett, Mr D'Oyley Davis, Captain and Mrs Brough, Dr, Mrs and Miss Gaffrey, Mr H Whittall, Lieutenant B J Morgan, Mr and Mrs Shicore, and Mr T Marsden.

Per P. and O. Str. *Teheran*, 24th:

From Southampton.—Captain and Mrs Anderson, Mr J T Hunt, Mr J Burke, Mr J McGill, Mr and Mrs Brearley, Mr and Mrs J Law, Mr and Mrs J Parker, Mr W Parker, Mr Jerram, Mr W Brearley, Mr R Finch, Mr T Stidston.
 From Brindisi.—Mr C Marshall, Mr Crosthwaite, Mr J Stewart, Colonel Ballard, Rev J W Young, Mr W Brewster, Mr D Durham.
 From Venice.—Mr and Mrs Fornaro, Mr W Foxton, Mr D McGill, Colonel Benson, Mr H Rautenberg.
 From Marseilles.—Mr J C Murray.

Domestic Occurrences.

MARRIAGE.

WILLMOTT-RIVINGTON.—Aug. 21st, at the Chapel of Our Lady of Mount Carmel, by the Rev. Father Cooke, S. J. Charles Willmott, to Sarah Ann Rivington.

DEATHS.

DOUGALL.—August 19th, at Oomrawuttee of cholera James Dougall, Esq., Agent of the Mofussil Company, Limited.
 KELLY.—August 23rd, at Byculla, Newbit Lang, Alexander W. Kelly, late Customs' Inspector P. and O. Company's Dock, aged 43 years and 8 months.

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